of the Westerners and the Murreh as groups. The Westerners are tradesmen, representing an activity which is of frequent occurrence along the slopes of Mount Lebanon (cf. Thomalin, 1956, pp. 134-55). According to Cove Group informants, they, or other Maronites like them, have always come to the village in winter. They live either in vacant houses or in the lower sections of occupied houses. Their presence in the village is primarily to their own interest which is the need for winter pasturage for their sheep and goats. However, the Cove Group has everything to gain and nothing to lose by their being in the village. The Arabs furnish a convenient extra supply of meat and milk, some of the men hire themselves out for farm labor, they pay rent for their dwellings, and the children attend both of the village schools.

The Murreh are looked upon with some disapproval. The Murreh as a group have been in the village since about 1940, and there was no one comparable to them before that in the village. The men are specialists in preparing charcoal for sale, (mostly outside the village) and for this they cut the scrub oak which is fairly abundant in the village territory. They pay a percentage rent to the owners of the property on which they cut the wood. Evidently this rent is agreed upon with a view to the Cove Group members' getting a fair return relative to the profits of the Murreh, and some bitterness in regard to the way this arrangement worked out was indicated. The women of this group either work in the bakeries or hire themselves out part time as domestic servants or laundresses. The children attend the village schools.

It might be tempting to classify these groups as castes, in terms of such traits as ethnic (religious) division of labor, absence of intermarriage, and occasional suggestions of supernatural-inferiority judgments they indeed look something like castes. Most emphatically, however, they are not, at least not in the sense in which the term is applied to the characteristic social groups of India. This opinion is founded upon the following considerations: In the first place, in other Lebanese villages representative groups of the same sorts live together in entirely different orders of dominance. There is nothing inherent in the nature of any of the sorts which makes one necessarily dominant over another. The crucial factor is simply the relative degrees of economical superiority and local establishment which obtain in the particular case. In other words, as has been suggested above, Murreh is simply one localized example of the operation of Cove's ethnic division of labor and the present writer's own theory of "spheres." In the second place, as far as was observed, social interaction is in no way colored by group avoidance or any such concept as pollution through social contact. The general tendency in all social relationships in the village is equalitarian, continued, to be sure, with the various handicaps which are consequences of the system of "spheres."

It should be noted that the village is regularly visited by two types of itinerants: (1) Turkish and western gipsies, who announce their arrival in the village with special cries of the type which contribute greatly to the liveliness of the streets in the cities. They go from house to house and do whatever jobs they are given on the spot. (2) Various types of people all of whom are classed as beggars and of whom it is said, "They do not work, they have no homes, they are thieves and liars." Some are beggars outright, others work, perhaps sincerely, to find work as servants. Notable among the true beggars are the Nawasir (Gypsies). One group of them was observed—three women in distinctive costumes, including circular head-dress, their faces tattooed, marching up the road with